



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

SAMUEL, SAUL, DAVID AND SOLOMON.

(Inductive Bible Studies, Third Series; Copyrighted, 1889.)

Prepared by William R. Harper, Yale University.

STUDY V.—DAVID INTRODUCED AND BANISHED; 16-19.

- Remarks:** 1. The most difficult of all things, in study, is to grasp the *unity* of a subject. One is always in danger of getting lost in the intricacies of detail.
2. The only way by which this difficulty may be avoided, is (1) to keep up constant review of the details, and (2) to systematize the material as it is gathered.
3. In the line of *review*, it is suggested that, before beginning work on a new "study," the two preceding "studies" be taken up rapidly in the order in which they were originally studied.
4. It need hardly be suggested that, where classes are pursuing these "studies," it will be wise to assign to individual members *special parts of the work*.

First Step: General Study.

1. **First Reading:** Study (with note-book in hand) chapters 16-19, and write down, as you go along, the main points of the story; e. g., (1) Samuel's visit to Jesse's family, (2) the anointing of David, (3) Saul's evil spirit, (4) David called in to soothe him, (5) the challenge of Goliath, [(6) David is sent to the camp,*] (7) David fights and slays Goliath, (8) flight of Philistines, [(9) Saul's inquiry about David, (10) Jonathan's friendship,] (11) celebration of the victory, [(12) Saul attempts David's life,] (13) David is promoted and becomes still more popular, [(14) Saul's offer of Merab to David], (15) Saul designs evil against David; David marries Michal.
2. **Second Reading:** Study again, (1) correcting or improving the work done, (2) indicating in connection with each of the fifteen or more subjects the particular verses belonging to it.
3. **Résumé:** Take up the topics one at a time, and in *thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word-study.

1. **Ch. 16: 1-5:** (1) *Jesse* (v. 1), his genealogy (Ruth 4: 18-22); (2) *say, I am come*, etc., (v. 2), was this right? (3) *Bethlehem* (v. 4); (4) *trembling* (v. 4), why? (5) *sanctify yourselves*, how? cf. Gen. 35: 2; Ex. 19: 10, 11.
2. **Ch. 16: 6-13:** (1) *as man seeth* (v. 7), cf. 1 Chr. 28: 9; Luke 16: 15; Acts 1: 24; (2) *ruddy* (v. 12), cf. description of Joseph (Gen. 39: 6), Moses (Ex. 2: 2); (3) *presence of his brethren* (v. 13), how explain their later attitude?
3. **Ch. 16: 14-23:** (1) *spirit of the Lord* (v. 14); (2) *be well* (v. 16); (3) *son of Jesse* (v. 18), note carefully the points of commendation; (4) *Jesse took* (v. 20), note the simple character of the presents.
4. **Ch. 17: 1-11:** (1) *Socoh* (v. 1); (2) *Goliath*, (a) his height, (b) other giants of ancient and modern times, (c) his armor, (d) his reproachful speech.
5. **Ch. 17: 12-29:** (1) *David*, the force of this verse after 16: 1-13; (2) *went to and fro* (v. 15), cf. 16: 21-23; (3) *parched corn* (v. 17), cf. Ruth 2: 14; 1 Sam. 25: 18; (4) *the trench* (v. 20); (5) *wilderness* (v. 28); (6) *not a cause* (v. 29), cf. margin.

* For the explanation of these brackets see topic No. 2, under *Topic-study* (below).

6. **Ch. 17:30-58**: (1) *lion, bear* (v. 34); (2) *am I a dog?* (v. 43); (3) *not with sword and spear* (v. 47), cf. 2:1-10; 14:6; Ps. 44:6, 7; Hos. 1:7; Zech. 4:6; (4) *Jerusalem*, was it yet in Israel's possession? (5) *whose son is this youth?* (v. 55), the difficulty here.
7. **Ch. 18:1-9**: (1) *as his own soul* (v. 1), cf. 20:17; Deut. 13:6; 2 Sam. 1:26; (2) *stripped himself* (v. 4); (3) *came to pass* (v. 6), this connects with 17:54; (4) *dancing* (v. 6) cf. Ex. 15:20, 21; Jud. 11:34; 2 Sam. 6:14; (5) *answered one another* (v. 7); (6) *eyed David* (v. 9).
8. **Ch. 18:10-30**: (1) *prophesied* (v. 10); (2) *a poor man* (v. 23); (3) *not expired* (v. 26); (4) *set by* (v. 30).
9. **Ch. 19:1-18**: (1) *life in his hand* (v. 5), cf. 28:21; Judges 12:3; Ps. 119:109; (2) *in the evening* (v. 11) cf. the superscription of Psalm 59; (3) *the teraphim* (v. 13), cf. Gen. 31:19; Judges 17:5; 18:14; 2 Kings 23:24; what were they? (4) *Michael's answer* (v. 17). For similar cases of deceit cf. Josh. 2:4 seq.; 2 Sam. 17:20.
10. **Ch. 19:18-24**: (1) *to Ramah* (v. 18), why to this place? (2) *prophets prophesying* (v. 20); (3) *naked* (v. 24), is this to be taken literally? (4) *is Saul also among the prophets?* (v. 24), cf. 10:11 and explain the repetition.

Third Step: Topic-study.

1. **The Appointment of David**: Consider (1) the circumstances of the appointment (16:1-13); (2) the legitimacy of Samuel's conduct in the matter; (3) whether David was himself conscious of the significance of the appointment; (4) whether this appointment was known to the people in general; (5) the real attitude sustained by David toward Saul in the whole transaction, whether that of a loyal supporter, or that of a conspirator.
2. **David's Introduction to the Court***: Consider (1) the inconsistency which seems to be found in the comparison of 16:19-21, in which David is brought to court to soothe Saul and becomes his armor-bearer, and chap. 17, in which he is represented as at home in time of war, unaccustomed to the use of weapons, and unknown to the king and to Abner; (2) the improbability of Saul's attempt to murder David on the day after battle (18:10, 11), and the inconsistency of this with his later promotion; (3) the apparent inconsistency between 18:19 and 2 Sam. 21:8 as to the name of the wife of Adriel; (4) the fact that the following passages are omitted from the Vatican Septuagint, viz. 17:12-31; 41:48 (in part); 50:55-58; 18:1-5; and portions of 6:9-11, 17-19, 29 b, 30; cf. the margin of the R. V.; (5) the advisability, in view of all this, of omitting from the text these passages, and what is involved in making such changes; (6) the gradual development of Saul's enmity according to the text as thus reconstructed, seen in a comparison of the texts 18:12; 18:15; 18:29 and 19:1; (7) on the other hand the various explanations of these difficulties;† (8) the bearing of all this on the comparative value of the Hebrew and Septuagint texts.

Fourth Step: Classification of Material.

Material of various kinds, bearing on many subjects, has presented itself in our study. It must be classified (i. e., arranged under different heads). Go through the material, gathered from the general study of chapters 15-19, from the word-study of the same, and from the topic-study, and classify it in your note-book under the following heads: (1) names of places; (2) names of persons; (3) important events; (4) important sayings; (5) miraculous events; (6) literary data; (7) chronological data; (8) objects connected with religious worship; (9) manners and customs; (10) historical allusions.

* See especially Kirkpatrick's *1 Sam.*, p. 241.

† The best brief statement will be found in Kirkpatrick's note just referred to.

Fifth Step : Organization.

1. Prepare now, in the light of all the work thus far accomplished, a condensed statement upon each of the following topics :*

§ 1. **Ch. 16 : 1-13 :** David chosen as Saul's successor.

§ 2. **Ch. 16 : 14-23 :** David's introduction to the court.

§ 3. **Ch. 17 : 1-18 : 9 :** David's advancement, omitting (1) David's errand to the camp (17 : 12-31) ; (2) Saul's inquiry about David (17 : 55-58) ; (3) Jonathan's friendship for David (18 : 1-5) (see topic 2 above).

§ 4. **Ch. 18 : 10-19 : 24 :** Saul's growing jealousy of David, omitting (1) Saul's attempt on David's life (18 : 10, 11) ; (2) Saul's offer of his daughter Merab to David (18 : 17-19).

Remarks : (1) These omissions are suggested in order that the straightforward narrative may be appreciated. Let the student afterward consider each of the five omitted passages in its relations to the material already studied.

(2) Connect all these details in a manner which will embody the results of your previous study, under the theme, *The decline of Saul and the rise of David.*

Sixth Step : Religious Teaching.

Many helpful considerations are suggested by the *Story of David's Youth* ; (1) he, like Samuel, was set apart at an early age for a work of great significance not only to his own people and times, but to the world and the kingdom of God ; (2) he was selected by One who sees "not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart" (16 : 7) ; (3) he was, in his youth, "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person," but more than all this, "the Lord was with him ;" (4) he encountered the Philistine giant "in the name of the Lord of hosts, the God of the armies of Israel ;" (5) God being with him, his power and influence grow rapidly ;—and in all this we see the hand of God preparing and directing one to whom untold millions should be indebted for spiritual quickening and uplifting.

STUDY VI.—DAVID'S OUTLAW-LIFE ; 20 : 1-23 : 28.

Remarks : 1. Note that the Old Testament teaches, not by dogmatic statement, but rather through the *lives* which are presented. The teaching is *concrete*.

2. It may again be suggested that the true method for the study of biblical geography is to connect it with historical personages and historical movements.

First Step : General Study.

1. **First Reading :** Study (with note-book in hand) chapters 20 : 1-23 : 28, and write down as you go along the main points of the story ; e. g., (1) David and Jonathan ; (2) David's flight to Nob and Gath ; (3) David a wanderer in Moab and Judah ; (4) destruction of the priests of Nob ; (5) David and the Keilites ; (6) David's last meeting with Jonathan ; (7) David in the wilderness of Ziph.
2. **Second Reading :** Study again, (1) correcting or improving the work done, (2) indicating in connection with each point the particular verses belonging to it.

* These are taken from Kirkpatrick's *Samuel*.